THE

BHAGAVAD GITA

AND THE

BIBLE.

BEING THE SUBSTANCE OF A LECTURE DELIVERED AT THE NATIONAL SOCIETY.

BY

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CALCUTTA

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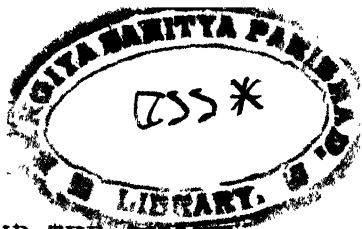
THE GITA AND THE BIBLE.

THE *Indian Antiquary* for October last contained an article on "Traces in the Bhagavad Gita of Christian Writings and Ideas," translated from the appendix to Dr. Lorrinser's Bhagavad Gita. The article consists of two parts. The first contains the *a priori* argument based on the assumption that the Gita was composed after the introduction of Christianity in India, and that the worship of Krishna as a God did not prevail before that period. We are called upon to believe that Krishna the mortal hero was by reason of contact with Christianity, confounded with Christ, the son of God, and the result was the form of Krishna worship which prevails to this day.

When the Sanscrit language was first discovered and its rich treasures exposed for the first time before the anxious eyes of European scholars there were not wanting learned theologians who tried to prove it to be an offshoot of Hebrew (1). There was a time when similarly disposed people traced Biblical legends in the sculptures of our cave temples (2). Baffled at these points the spirit has laid hold of Krishna worship and is triumphantly jubilant. One of the most popular deities of the medæval Hindoo Pantheon has been demonstrated "beyond doubt" to be an imitation of the Savior.

But we have indisputable proof that Krishna worship was fully developed long before the promulgation of Christianity.

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(1)—Introduction to the Science of Religion. p. 285.
(2)—Asiatic Researches Vol IV. pp 415,416.

"It is possible," says Wilson "though not yet proved, that Krishna as an Avatara of Vishnu, is mentioned in an indisputably genuine text of the Vedas." (3)

Krishna and his son Viswaka appear amongst the Rishis of the hymns of the Rig Veda, and their names also appear in the body of the hymns (4). Turvasu and Yadu are mentioned in the Rig Veda and the Sama Veda (5). Krishna, son of Devaki, pupil of Ghora and belonging to the Angirasa clan, occurs in the Chhandogya Upanishad (6). It is noteworthy that the Krishna of the Rig Veda and his son are members of the Angirasa family, "who may be called Rig Veda aristocrats of good old family descent." (7).

Of the antiquity of the Sutras of Panini an idea may be formed from the fact, established by the clearest internal evidence that they were composed prior to the Vajasaneya Samhita, the Satapatha Brahmana and the Aranyakas; Buddhism had not as yet arisen (8). This carries us back at least to the 9th Century B. C. Krishna worship was not unknown to Panini (9).

A war on account of Subhadra is mentioned in the example to Sutra. संग्रामे प्रयोजनयोद्धृभ्यः । सुभद्रा प्रयोजनमस्य । सौभद्रः संग्रामः ।४।२। ५६ ।

The Vrishni's and Andhaka's are mentioned in Sutra 4.1,114, and in the examples Vasudeva a name of Krishna, on account of his being the son of Vasudeva s mentioned.

ऋष्यन्धकवृष्णिकुरुभ्यश्च । वासुदेवः । आनिरुद्धः ।

(3)—Preface to Vishnu Purana p LXX.
(4)—Mrs Manning's A & M. India, Vol I, p 65.
Wilson's Rig Veda Vol I. p 313,315.
(5)—Mrs Manning's A & M, India, Vol I, p 66
Stevenson's translation of the Sama Veda pp 244,190,25
(6)—Jibananda's edition p 221,
(7)—Mrs Manning's A & M India Vol 1 p 66.
(8)—Goldstucker on Panini
(9)—MaxMuller's Ancient Sanskrit Literature p 45. Note.

In I, 4, Sutra 92, example, Pradyumna is represented as a प्रतिनिधि of कृष्ण।

In the examples to Sutra V. 3,99, Vasudeva is mentioned before Siva and Aditya and the context makes it clear that images of these gods used to be taken to different houses by itinerant priests who earned a livelihood by this process.

जीविकार्थे चापण्ये। वासुदेवः। शिवः। आदित्यः।
देवलकाः जीविकार्थं याः परिगृह्य गृहाद् गृहमटन्ति ता
एव प्रतिकृतय उच्यन्ते ।५। ३।९९।

So far we have only relied upon examples appended to different Sutras. MaxMuller (10) thus expresses himself on their reliability. "It was impossible to teach or to use Panini's Sutras without examples. These necessarily formed part of the traditional grammatical literature long before the great Commentary was written and are, therefore, of a much higher historical value than is commonly supposed."

Goldstucker (11) does not indeed take the same view of their historical value, but this need not detain us, as Vasudeva and Arjuna are mentioned in the body of Sutra IV. 3,98.

वासुदेवार्जुनाभ्यां वुन्।

The best of internal evidence assigns to the second century B. C. the composition of Patanjali's Great Commentary on Panini (12). We have the authority of the Rajatarangini for the fact that Abhimanyu, (whose date Lassen places at 60 A. D. on the authority of coins) "the king of Kashmir, sent for Brahmins to

(10)—Ancient Sanskrit Literature p. 46 Note
(11)—Panini, his place in Sanskrit literature.
[12]—Ditto

teach the Mahabhashya in his kingdom " (13). Even in the first half of the first century of the Christian era, the Great Commentary, "had already suffered much. "(14)

Now what is the evidence which Patanjali gives as to the prevalence of Krishna worship in his days ? In the commentary to Panini 2. 3. 72, Krishna is mentioned as a God, and in that to 3. 3. 156, we are told that *namaskara* to Krishna, makes a journey pleasant [15].

कृष्णं नमेच्चेत् सुखं यायात् । कृष्णं नंस्यति चेत् सुखं यास्यति । अत्र कृष्णनमनं हेतुः सुखयानं हेतुमत् ।३।३।१५६।

In the commentary to Sutra 4. 3. 98, we are told that Vasudeva is the object of *Bhakti* or religious faith.

वासुदेवार्ज्जुनाभ्यां वुन् । वासुदेवो भक्तिरस्य वासुदेवकः।

In the commentary to 3. 2. 111, we are told जघान कंसं किल वासुदेवः । " According to a legend Vasudeva killed Kansa." (16.)

Vasudeva is mentioned by Greek writers (17), as the name of a king who reigned from B. C., 13 to A. D. 26. Similarly we find Govinda to be the name of a prince who made a gift of land in 82 A. D. (18)

Arrian mentions Mathura as the capital of the Suraseni and Pliny mentions it to be "the city of the gods " or holy city. (19) Major Cunningham identifies the Klisoboras and Clisobora of these writers with Kalika-

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[13]—MaxMuller's A Sanskrit Literature, p 243
[14]—Goldstucker's Panini
[15]—Max Muller's A. Sanskrit litterature p 45. Note,
[16]—Goldstucker's Panini p 230
(17)—Indian Antiquary, May, 1873, p 148.
Cunningham in J R A Society 1870 Part I p 196.
[18]—Antiquary. Dec 1872 p 366 Note
(19)—Cunningham's Ancient Geography of India I, 37

vartta the ancient name of Vrindavana (20). This implies the prevalence of the legend of the subdual of the serpent Kaliya by Krishna. The Heracles of Greek writers has been considered to apply to Bala Rama, the brother of Krishna. (21).

Dr. Rost in the notes appended to his edition of Wilson's work, quotes a text of Manu in which Madhava is mentioned as the god of the Kshattriyas. (22)

विप्राणां दैवतं शम्भुः क्षत्रियाणान्तु माधवः।
वैश्यानां तु भवेद्ब्रह्मा शूद्राणां गणनायकः॥

In another place [23] he gives the following Vedic text, quoted by the Tatparya Nirnaya.

वासुदेवो वा इदमग्र आसीन्न ब्रह्मा न च शङ्करः।

This citation considers Dr. Rost, would scarcely have been made if not authentic ; it is probable, he continues, that the text occurs in the Veda, but the word Vasudeva is used there in a more general sense than that which prevailed in later times.

In the 119th Section of the Yuddha Kanda of the Ramayana, Krishna is represented as an Avatara of Vishnu and as the same with Rama. (24) It is noteworthy that one of the slokas there speaks of "Krishna of mighty force, the general, the leader, the true" [25], which is in harmony with the text of Manu cited above which makes Madhava the god of Kshattriyas. The commentator it is true, interprets Krishna in its etymological sense ; but a glance at the slokas will be enough

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[20]—Ditto p 375
(21)—Ditto p 453
[22]—Works of the late Horace Hayman Wilson edited by Dr Reinold Rost Vol I, p 2 Note. Also quoted in Sankara Vijaya p 2
(23]—Ditto p 13
[24]—Muir's O S Texts First ed II vol IV p. 148.
(25]—Ditto p 150.

to convince the reader that such an interpretation is impossible.

अजित: खड्गधृग् विष्णु: कृष्णश्चैव वृहद्बल: ।
सेनानीर्ग्रामनी: सत्यस्त्वं बुद्धिस्त्वं क्षमा दम:॥
प्रभवश्चाप्ययश्चत्वमुपेन्द्रो मधुसूदन: ।
इन्द्रकर्म्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ॥

× + × × + ×

सीता लक्ष्मीर्भवान् विष्णुर्देव: कृष्ण: प्रजापति: ।

That the commentator tries to explain away the apparent meaning is in itself decided evidence that in his opinion these texts are genuine and it should be borne in mind that he decides the question of genuineness by an appeal to the previous commentators and the oldest M. S. S. extant in his day (26). Occidental criticism would however condemn it as an interpolation by the mere reason of its containing an allusion to Krishna.

"The worship" says Wilson "of Krishna as one with Vishnu and the Universe, dates evidently from the Mahabharat" (27). It must therefore be conceded that in the opinion of that scholar the passages which describe Krishna as more than human, are not later interpolations. Indeed Krishna is the hero of the Mahabharat. His counsel and miraculous foresight often save the Pandoos from destruction. He is too intimately connected with the plot and action of the whole poem, connected not as a hero but as one endowed with superhuman powers, to warrant the assumption that his Godhead is a later interpolation. A number of these passages are given in Part IV of Muir's Original Sanskrit

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(26)—Muir's O S Texts Vol IV p p 409-10
(27)—Wilson's Works edited by Rost Vol I p 121

Texts. The Bhagavad Gita only affirms in continuous order that supremacy of Krishna which may be gathered from slokas scattered through the Mahabharat.

"The Hercules of the Greek writers" says Wilson "was indubitably the Balarama of the Hindus; and their notices of Mathura on the Jumna, and of the kingdom of the Suraseni and the Pandæan country, evidence the prior currency of the traditions which constitute the argument of the Mahabharata, and which are constantly repeated in the Puranas, relating to the Pandava and Yadava races, to Krishna and his contemporary heroes, and to the dynasties of the solar and lunar kings." (28).

The oldest Purana we have, is admittedly the Vishnu, and there the Krishna-cultus is fully developed. Not to speak of numerous detached passages wich speak of Krishna Vasudeva as identical with Vishnu, (29) the fifth book is exclusively occupied with the life of Krishna.

The Mricchakati or Toy-cart is supposed to be the oldest extant specimen of the Hindu drama, and internal evidence tells us that it even preceded the Puranas (30).

In one of his learned displays, that vain-glorious personage, Samsthanaka speaks of the forcible abduction of Subhadra, the lovely sister of Viswavasu, which latter Wilson conjectures to be an intentional mistake of the poet for Vasudeva (31); he also introduces himself to Vasantaesena as a mortal Vasudeva (31a)

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(28)—Wilson's Preface to the Vishnu Purana, VII

(29)—Wilson's Vishnu Purana pp 1, 75, 80, 88, 89, 91, 109, 124 129, 136, 141, 142, 143, 211, 242, 243, 256, &c.

(30)—Wilson's Select Specimens of the Theatre of the Hindus Vol I Introduction to the "Toy Cart."

(31)—Ditto p 26

(31a)—Ditto p 28

In the opening of the fifth Act, a cloud is denominated by Charudatta, "a rival Kesava" (32) and further on the same speaker compares the clouds to "Baladeva's vesture, dark" (33). Both these ideas are often met in later Sanskrit.

In Act VIII. (34) our vain-glorious brother-in-law gives vent to the exclamation :—

"Am I not, master a fine fellow, another Vasudeva?" In the next Act, that self-same personage introduces himself as "a man of rank, a Vasudeva" (35).

Kalidasa in Uttera Megha 15, speaks of Vishnu in the form of a cowherd, adorned with crest of peacock plumes. Arjuna and Balarama are mentioned in 49 and 50 respectively. The black vestment of the latter is alluded to in 60. His contemporary Amera-Singha gives Krishna, Keshava, Madhava, Govinda, Achyuta, Upendra, Vasudeva, Devakinandana, Kansarati, Narakantaka and Murmarddana among the synonyms of Vishnu, whose father is said to be Vasudeva alias Anakadundubhi. Baladeva is said there to be the destroyer of Pralamba, the elder brother of Achyuta, clothed in blue, and the cutter of the Kalindi. Pradyumna is given as a synonym of Kandarpa. The conch of Vishnu or Krishna is said to be Panchajanya, his charioteer Daruka, and his minister Uddhava.

Let us turn a little to the point whence we started on this enquiry. Dr. Lorrinser's thesis seems to be this :—

(1) The Bhagavad Gita was composed severa centuries after Christ, and after the introduction o Christianity in India.

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(32)—Ditto p 90

(33)—Ditto p 103

(34)—Ditto p 130

(35)—Ditto p 145

(2). There are strong points of resemblance between the Gita and the New Testament, which cannot possibly be accidental.

(3). Therefore the Bhagavad Gita must have borrowed those passages from the New Testament.

It is plain that the failure of the first proposition would leave it an open question as to who was the borrower, and the failure of the second proposition would leave it an open question whether there was any borrowing at all.

The Gita it may be said is manifestly an interpolation since it hinders the action of the poem and must have been composed after the introduction of Christianity since it teaches the worship of Krishna as the Deity. To the first reason we demur on the ground that occidental rhetorics cannot give the law to Vyasa, and secondly if it is a blemish, it might still have come from his pen. Nor are European scholars unanimous in the verdict that in the mode of introducing the episode there is betrayed a want of taste and probability (36). The following passage is from an article on Sanscrit Poetry in the Quarterly Review. Vol XLV, attributed to the late Rev. H. Milman :—

" In point of poetical conception there is something singularly striking and magnificient in the introduction of this solemn discussion on the nature of the Godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the God and the hero hold their sublime, though somewhat prolix, converse ; and if a later interpolation, it is allied with great address to the main subject of the poem" (37).

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(36)—Garret's Bhagavad Gita, Bangalore. 1849, Appendix XXXVIII

(37)—Ditto p 115

We have shewn too on the independent testimony of Panini and Patanjali, Arrian and Pliny, that Krishna worship was fully developed long before the advent of Christianity. It would not be out of place to attempt here a sketch of the gradual development of of the Krishna-cultus. In the Vedas we find mention of Turvasu and Yadu ; Krishna is a sage, no way connected with them. Devaki is his mother in a Upanishad whose genuiness has never been doubted. In Panini Vasudeva, son of Vasudeva is already a God, the same writer mentions the Vrishnis as connected with Vasudeva. In the laws of Manu Madhava is the God of the warrior class. "The son of Vrisha' says the Vishnu Purana "was Madhu ; he had a hundred sons, the chief of whom was Vrishni, and from him the family obtained the name of Vrishni. From the name of their father, Madhu, they were also called Madhavas ; whilst from the denomination of their common ancestor Yadu, the whole were termed Yadavas" (28).

Patanjali mentions the legend of the death of Kansa at the hand of Vasudeva and the Greek writers bear witness to his victory over the serpent Kaliya and the holiness of Mathura. His connection with cowherds is alluded to in the Mahabharat (39). The slaughter of Putana, Hayagriva and Arista, the holding of Govardhana, and his eating a great quantity of food (which led to the apellation of Damodara), his expedition to Pragjyotish (where he slew Naraka), his enmity with Jarasandha, and his habitation Dwarka are mentioned in the same epic (40). Indeed it may be confidently

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(38)—Wilson's V Purana p418

(39)—Vide etymology of Govinda in Muir's O S Text S Part IV p 133; the mention of his overturning the waggon (p 175) presupposes his dwelling among a pastoral tribe whose waggons were their houses.

(40)—Ditto pp 171,175,178,

asserted that the greatest part of the life of Krishna as delineated in the Harivamsa may be gathered by an industrious collation of various scattered passages in the Mahabharat. In Kalidasa's Cloud Messenger we meet with "Vishnu in the shape of a cowherd." In Raghuvamsa, 6,45 mention is made of the King of Surasena. In 48 we are told that his capital was Mathura on the Yamuna. In 49 there is an allusion to the serpent Kaliya and in the same sloka and in 10-48, Krishna is used as a synonymn for Vishnu. In the next two slokas Vrindavana and Goverdhana are mentioned as fit places for amorous sport.

His contemporary Amera makes no distinction between Vishnu and Krishna the son of Vasudeva and father of Pradyumna.

In the Vishnu Purana the Gopis and Krishna's dalliance with them and their love for him are not absent (41). The Narada Pancharatra is the earliest work in which Radha is mentioned, but when we call to mind the extravagant terms in which it speaks of her, we cannot resist the conviction that there must have been a class of intermediate works which painted her in colors less bright.

"It must at any rate be observed," says Weber, "that, induced by homophony, the Hindus transferred to their Krishna many legends &c. about KRISTOS which reached them, or which they had themselves become acquainted with in the West" (42). "Misled by the similarity of the name, they recognised in Christ, the hero Krishna, and transferred to Krishna much of what the Christians related and believed of Christ." (43).

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(41)—Wilson's Vishnu Purana pp 513,530,532,533,535,540,545 569.

(42)—Indian Antiquary May 1873, p 146.

(43)—Indian Antiquary, October 1873 p 284

But unfortunately for these theories the remarkable coincidences, such as Krishna's royal lineage, his life among cow-herds, his triumph over the serpent and Naraka, the attempt made on his life by Kansa, his supremacy and God-head have been fairly traced to exist in a period reaching to the 6th century before Christianity and coming down to 82 A. D.

And even supposing for argument's sake, that there is direct evidence of the Krishna-cultus being posterior to Christianity even then the conclusion does not follow that the former must have been borrowed from the latter. "Between the language of Buddha and his disciples, and the language of Christ and His apostles there are strange coincidences. Even some of the legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era."(44.)

This is the deliberate opinion of MaxMuller. Would Dr. Lorrinser admit, as a logical necessity, that Christianity is partially borrowed from Buddhism. Undoubtedly he would not ; but mark this is a stronger case than his. Whereas this is chronologically possible his own case is chronologically impossible.

The first part of his thesis therefore falls to the ground and Dr. Lorrinser must bring forward additional independent evidence to prove that the Bhagavad Gita, if at all an interpolation, is posterior to Christianity.

We now come to the second part of his thesis, viz., that, there are strong points of resemblance between the Gita and the New Testament, which cannot possibly be accidental. He distinguishes three different kinds of passages to which parallels can be adduced from the New Testament : first, such as, with more or less of

(44)—Introduction to the Science of Religion, p 243

verbal difference, agree in sense, so that a thought which is clearly Christian, appears in an Indian form of expression—secondly passages in which a peculiar and characteristic expression of the New Testament is borrowed word for word, though the meaning, is sometimes quite changed ; thirdly passages which thought and expression agree, though the former receiv s from the context a meaning suited to Indian conc ptions." (45) Let us without any further ceremony examine a few of the first class of these passages. Time and occasion permitting we have a desire of testing all these passages.

I. He who has brought his members under subjection, but sits with foolish mind thinking in his heart of the things of sense, is called a hypocrite. III. 6.	But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matthew. V. 28.

We deny emphatically that this is a clearly Christian idea. Compare :—

[a] Manu V, 108,165. IX, 21. XII, 3-5.

[b] The gods undoubtedly are pleased with what is offered, in lowliness of spirit and with reverence, in *thought* and deed and pious self-denial. Toy-Cart.

[c] His [Zoroaster's] moral philosophy was moving in the Triad of *thought*, word and deed. Haug's Essay on the sacred language &c of the Parsees. p 255.

(d) Not by tonsure does an undisciplined man become a saint : can a man be a saint who is still held captive by desires and greediness ?—What is the use of platted hair O fool ? what of the raiment of goat skins ? Within thee there is ravening but the outside thou makest clean.

Buddhaghosha's parables. Max-Muller's Introduction to the Science of Religion. p 242

(45)—Indian Antiquary October, 1873 p 286.

(e) Why shave the head and mow the chin
Whilst bristling follies choke the breast,
Apply the knife to parts within
And heed not how deformed the rest:
The heart of pride and passions weed
And then the man is pure indeed.
Toy cart, Wilsons Hindu Theatre, Vol I p. 122.

II. But know they who, scorning it, do not keep my decree, are bereft of all understanding, senseless, lost. iii. 35.

A man that is an heretick ......reject; knowing that he that is such is subverted and sinneth, being condemned of himself. Tit. iii. 10, 11.

[a] To the liars [worshippers of the devas] existence will become bad, whilst the believer in the true God enjoys prosperity.——Therefore perform ye the commandments which pronounced by the Wise God himself, have been given to mankind; for they are a nuisance and perdition to liars, but prosperity to the believer in truth; they are the fountain of happiness.

Gatha Ahunavaite, paragraphs 4 and 12. Haug's Essay on the Sacred language &c of the Parsees, pp. 142,143.
(b) Such men (disbelivers) will go to hell.
Ditto p. 160.

III. In every object of sense, desire and inclination are inherent. Let a man not subject himself to them, they are his foes. iii. 34.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (Rom. VI. 12) Because the carnal mind is in enmity against God. (Rom. VIII. 7)

(a) अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति।
Manu XII,52
(b) Hindu Dharma Niti, Adhyaya 2, which quotes texts from Manu and the Mahabharat.

IV. Thy birth is later, that of Vivaswat was earlier; how am I to understand that thou didst declare it in the beginning? IV. 4.

Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? John VIII. 57.

I see nothing particular in this passage. Such would be the common sense question asked by every sensible person whenever any one speaks in the first person, of events which happened centuries ago.

V. Many are my births that are past, many are thine too Arjuna! I know them all, but thou knowest them not. IV. 5.	I know whence I came, and whither I go: but ye cannot tell whence I come, and whether I go. John. VIII. 14.

(a) Krishna's answer is esentially based on the transmigration of the soul, and implies that he is a जातिस्मर: an idea by no means Christian. Christ's answer is based on a previous existence in Heaven.

VI. For the establishing of righteousness am I born from time to time. IV. 8.	To this end was I born, and for this cause came I into the world, that I should bear witness into the Truth. (John XVIII. 73.) For this purpose the son of God was manifested that he might destroy the works of the devil. 1. John III. 3.

(a) It shall bruise thy head and thou shall bruise his heel. Genesis III, 15.

(b) Rama's mission to destroy the demon Ravana, who hindered the practice of austerities, and was an enemy of the gods. Muir's O. Sanscrit Texts. Part IV. pp. 140-141. Raghu Vamsa. 10,44–46.

(c) Kumara Sambhava. Canto II. Skanda is to be born to destroy the demon Taraka and restore sacrifices.

(d) Indeed the whole theory of incarnations revolves round such an idea. Dr. Lorrinser indeed, with commendable logic, tells us in a note that 'the avataras all belong to the time of the Puranas,' hence to a post-Christian age.'

• Compare however :—

(a) "The occurrence of the name *Rambagh* at so great a distance to the west of the Indus, and at so early a

period as the time of Alexander, is very interesting and important, as it shows not only the wide extension of Hindu influence in ancient times, but also the great antiquity of the story of Rama. It is highly improbable that such a name, with its attendant pilgrimages, could have been imposed on the place after the decay of Hindu influence. During the flourishing period of Buddhism many of the provinces to the west of the Indus adopted the Indian religion, which must have had a powerful influence on the manners and language of the people. But the expedition of Alexander preceded the extension of Buddhism, and I can therefore only attribute the old name of *Rambakia* to a period anterior to Darius Hystaspes." Cunningham's Ancient Geography of India. I. Buddhist period. p 310.

(*e*) Zarathustra informed Angro-mainyus; evil-doing Angro-mainyus; I shall slay the creation produced by the devils. Haug's Essay. p. 215.

VII. The ignorant, the faithless, and he of a doubting mind is lost. IV.40.	He that believeth........... shall be saved; but he that believeth not shall be damned. Mark XVI. 16.

(*a*) The idea here is the same as in II.

VIII. I *do nothing*, let the absorbed think who knows the truth, whether he sees, hears, touches, smells, eats, goes, sleeps, or breathes......He who, performing his actions in Brahma, acts free from inclination, is not stained by sin. V. 8,10.	Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God. And whatsoever (II. Col. x. 31) ye do in word or deed, do all in the name of the Lord Jesus. (Col. iii. 17.)

[*a*] These sons belong to me, and this wealth belongs to me, with such thoughts a fool is tormented. He himself does not belong to himself: how much less sons and wealth!

Buddha Ghosha's parables. MaxMuller's Introduction to the Science of religion: p. 241.

[b] The highest of all virtues is disinterested goodness, performed from the love of God, and based on the knowledge of the Veda. A religious action, performed from hope of reward in this world or the next will give one a place in the lowest heaven. But he who performs good actions without hope of reward "perceiving the supreme soul in all beings, and all beings in the supreme soul, fixing his mind on God, approaches the divine nature."

Manu. Clarke's Ten Great Religions p. 113.

IX. Knowledge is enveloped in ignorance, therefore the creatures err. v. 15.

Having the understanding darkened......through the ignorance that is in them, because of the blindness of their heart. Eph. IV. 18.

(a) For thou wilt light my candle, the Lord my God will enlighten my darkness. Psalms. XVIII, 28.

X. Yet the knowledge of those in whose minds this ignorance has been destroyed by it, illuminates like the sun, the highest. v. 18.

Until the day dawn, and the day star arise in your hearts (2 Pet. I. 19) God......hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2. Cor. 4. 6.

The idea contained in this passage is the correlative of that contained in the previous one and the two should be considered together.

(a) We meditate on that desirable light of the divine Savitri, sun, who influences our pious rites. Rig Veda. Mrs Manning's A. and M. India Vol. 1. p. 3. This has a metaphorical meaning along with the literal.

XI. He who can bear in this world, before he is forced from the body, the pressure of desire and anger, he is absorbed, a happy man. v. 23.

Blessed is the man that endureth temptation. James i, 12.

This is allied to III.

(a) Manu 2,93. Manu? Hindu Dharma Niti. p. 31 Text 1st.

XII. Let the Yogi always exercise himself in secret. VI, 10.

But thou, when thou prayest enter into thy closet, and, when thou hast shut thy door, pray to thy father. Matth. v. 6.

(a) तपोदानावमानौ च नवगोप्यानि यत्नतः।

दक्षसंहिता।

(b) Mahabharat, Hindu Dharma Niti. p. 11. text 4th.

(c) He went in therefore, and shut the door upon them twain, and prayed unto the Lord. II kings IV, 33.

XIII. Absorption is not his who eats too much, nor his who eats not at all. VI. 16.

Why do the disciples of John fast often......but thine eat and drink? (Luke v. 33) The son of man came eating and drinking. (Matth XI, 19)

(a) Bharthihari's Santi-Sataka—Rajnarain Bose's Superiority of Hinduism. p. 15

b Mahabharat. Ditto Ditto.

(c) शौचमङ्गलनायासाः अनसूयास्पृहादमः। लक्षणानि च विप्रस्य तथा दानं दयापि च॥ शरीरं पीड्यते येन शुभेन त्वशुभेन वा। अत्यन्तं तन्न कुर्वीत अनायासः स उच्यते। अत्रिसंहिता।

XIV. Besides thee there is no one who can resolve this doubt. VI. 29.

* Lord to whom shall we go? thou hast the words of eternal life. John VI. 68.

(a) Manu 1,3.

XV Hear now how thou mayst know me wholly, Partha. That knowledge......I shall declare to thee...which when thou hast learnt there remains nothing else to learn here. vii i, 2,

I determined not to know any thing among you save Jesus Christ. 1 Cor ii, 2,

(a) उत तमादेशमप्राक्ष्यो येनाश्रुतं श्रुतम्भवति अमतं मतं अविज्ञातं विज्ञातमिति। छान्दोग्योपनिषत्।

Chandogyopanishad, Jibanandas edition p.3 84

XVI Only they who come to me will overcome illusion. vii 15	Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt xi 28

The purport is the same as that of VII.

XVII Evil doers, fools, and the lowest of men come not to me......following their demonical nature viii 15	Light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil, hateth the light. (John iii, 19, 29) Ye are of your father the devil. John viii, 44.

(a) Ye devas have sprung out of the evil spirit.

Haug's Essay, p. 145.

(b) He who thinks the idols and besides, all those men who think of mischief only, to be base, and distinguishes such people from these who thinks of the right his friend, brother or father is Ahuramazda himself.

Haug's Essay p 155.

(c) Thou never findest a rich man to be thy friend, wine-swillers despise thee.

Rig Veda, Muller's A. S. L. p. 543.

XVIII The oppressed and they who hunger for knowledge, they who desire wealth, and the wise (honor me) vii 16.	Come unto me, all ye that labour and are heavy laden (Matt xi, 28) Every one that is of truth heareth my voice (John xvii 237) The poor have the gospel preached to them Matt xi, 5.

This is the counterpart of the preceding one.

[a]. But the indisputable glory of Buddha, is the boundless charity to man with which his soul was filled He lived to instruct and guide man aright. He says in so many words, "My law is law of grace for all" [Burnouf, introduction &c, p 198]. We may add to M. Saint—Hilaire's statements, that in these words the

Buddha aims at what we have called a catholic re ligion. In his view of man's sorrowful life, all distinctions of rank and class fall away ; all are poor and needy together ; and here too, he comes in contact with that Christianity which says, "Come unto me, all ye that labor, and are heavy laden."

Clark's Ten Great Religions. p 164

[b]. Desirous of riches, I call him.

Rig Veda. Max-Muller's A. S. Literature. p 543.

XIX And then he receives from me the good he wishes vii 22	Every good gift and every perfect gift is from above and cometh down from the father of lights. James i, 17

[a] I believe Thee to be the best being of all, the source of light for the world. Every body shall choose Thee [believe in thee] as the source of light, Thee, Thee, holiest spirit Mazda! Thou createst all good true things by means of the power of thy good mind at any time and promisest us [who believe in Thee] a long life. Gatha Ustavaite, Haug's Essay &c. p 147.

(b) Raghu Vansa. I, 81.

XX I know the beings who have passed, those who are, and those who are to come vii 26.	Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of Him. Heb iv 13.

[a], The Lord looketh from heaven ; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. Psalms. XXXIII, 13-14.

[b] For the eyes of the Lord, run to and fro throughout the whole earth. II Chronicles XVi, 9.

[c] From thence, perceiving all wondrous things, he sees what has been and what will be done.

Rig Veda, Muller's A. S. Literature p 536.

(d) Raghu Vansa 8,78.

(e) All-knowing is an adjective of the Maruts in Rig Veda, Muller's translation, vol I. p 91.

XXI By the double illusion arising out of desire and aversion......all beings in the world fall into error. viii,27	......deceived serving divers lusts and pleasures ·Tit iii, 3.

(a) Dr Lorrinser himself refers us to Kana Upanishad which is classed by Muller among the old Upanishads. History of Ancient Sanskrit Literature p 325. It is also made use of as such by Muir in his O. S. Texts. Part IV first edition. p 356.

(b) The doctrine of Maya or illusion is of Buddhist origin. See preface to Dialogues on Hindu Philosophy, by the Revd. K. M. Bannerjee.